782 Gurdon (5) believes that his ka lyngdoh is with-
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5. Gurdon, The Khasi, loc. cit.

out doubt a holdover from that time of the matriarchy in which a priestess also performed the sacrifices herself.

b) The Public and Ceremonial Introduction as a Lyngdoh.

793 How does a person become a lyngdoh?[1] This
782 question can also not be answered so easily.
555 This is very different in the different districts. In general it may be assumed that the lyngdoh arise from the practice of household (private) sacrifices. Since it is the duty of the woman to watch over the sacrificial ceremonies, she will introduce one of her sons to the rite of performing sacrifices that is peculiar to the family, so that he will be able to occasionally offer the sacrifice in the prescribed manner or in case of need (sickness, death, misfortune). But because the maternal uncle is usually called upon for the sacrifices, the son who has learned to offer sacrifices will have little chance to practise this art in his own family, but rather among his maternal relatives. And the other way around, people from there who know how to offer sacrifices will be called into this household. In this way the man who offers sacrifices becomes known in the neighborhood. If he has luck with his arrangements and if success crowns his efforts, the news will spread that he is an experienced sacrificer whom the spirits obey and that he knows how to seek them out, to drive them away, or to propitiate them, as the case requires. Thus it happens that such a man is called upon again and again to offer sacrifices,

1 [i.e. sacrificer--Analyst]

793 782 ●555 especially in touchy cases. Thus of his own accord he becomes a lyngdoh and the people recogniz him as such on the basis of his successes. Whoever is once esteemed a lyngdoh remains one for the rest of his life. Just as in our country ordinary people call a dental technician "Doctor" and a high school teacher "Professor." so the Khasi call a man who is well known for his good sacrifices their "lyngdoh," although this person would not be able to prove his right to the title officially. This way of becoming a lyngdoh is probably the usual practice in most of the cases.

793 782 But it is not the way everywhere. There is a report from Lamin (6) that a group mother

6. Salvatorianische Mitteilungen /Salvatorian communications/, 1906 No. 6, p. 84.

/Stammesmutter/ of the lyngdohs is there. Gurdon (7) also writes about a lyngdoh tribe, from which

7. Gurdon, loc. cit.

the lyngdohs are drawn. I have never found this to happen and I have never heard of a lyngdoh group /Stamm/, or a lyngdoh sib (jaid). It could certainly happen that several sons of one and the same mother could by chance learn how to sacrifice and that they all excel in it and that they all have good luck so that these brothers are all called in as lyngdohs.

But the mother concerned has by no means become a lyngdoh group mother /Stammesmutter/ just because of that, and the sib involved has no claims to the title: Lyngdohjaid (lyngdoh group /Stamm/). Naturally the correct art of sacrificing, which is often very involved and difficult